

Mind and Matter.

PHILADELPHIA, SATURDAY, NOVEMBER 15, M.S. 32
Entered at the Post Office at Philadelphia, Pa., as second-class matter.

PUBLICATION OFFICE.
Second Story, No. 713 Sanson Street,
Philadelphia.
J. M. ROBERTS, PUBLISHER AND EDITOR.
For rates of Advertising and Terms of Subscription, etc., see advertising columns on third page.

Mind and Matter Free Circle.

We will on Monday afternoon next at 3 o'clock, have a free public circle at this office, which will be continued weekly on Monday afternoons at the same hour until further notice, at which Alfred James will sit as the medium. A portion of the time will be given to the answering of questions by the controlling spirits.

Our Premiums.

Steel plate engravings of the "Birthplace of Modern Spiritualism," "Homeward" and "The Orphan's Rescue" are choice works of art. Each subscriber, old or new, has a choice of one free. Any present subscriber sending a new subscriber's name is entitled to one free. Each subscriber favor us with a new subscriber and thus possess both pictures free.
Read description of pictures and full particulars on another page. A little effort on your part, small in comparison to our office, would triple our list of subscribers in sixty days.

Dr. J. V. Mansfield's Offer.

61 W. 42d Street,
New York, Oct. 4, 1870.

DEAR BROTHER ROBERTS:
You may say to all that will send you a new subscription for \$3 they may send with it a sealed letter and "I will write to it free of charge." This offer may stand open from October 1st to December 31st, ending February 4, 1880. All letters to be sent to you and forwarded to me and returned to you after written to. Each letter must be accompanied with four three-cent postage stamps to pay postage on said communications to those for whom they are written. Respectfully,

J. V. MANSFIELD.

Instructions to those who write answers to sealed letters.—In writing to the departed, the Spirit should be always addressed by full name and the relation they bear the writer, or one solicited to write a response. Seal your letters properly but not attach them, as it defaces the writing matter. The letters to secure attention must be written in the English language.

The New Departure of the "Religio-Philosophical Journal."

It hands down the flag of Spiritualism and runs up the non-descript rag of Liberalism.
The *Index*, of October 30th, has the following double headed notice at its head. A copy with this invitation especially marked has been sent to us and we cheerfully avail ourselves of it to send him "a marked copy of our comments." The invitation is as follows:

TO EDITORS.

"Your particular attention is invited to the contents of this number of *The Index* and the evidence it affords that at the least two liberal journals, *The Index* and the *Religio-Philosophical Journal*, advocate only such liberalism as is grounded on respect for public and private morality and detestation of licentiousness in all its forms. *The Index* and extra copies of this issue have been printed, and one will be mailed to every important journal," the *Index* says. "If you will send us a marked copy of our comments you may be pleased to make the courtesy will be duly appreciated by the Editor of *The Index*."

The special feature of the number of the *Index* in question is the re-publication of the obscene trade with which Col. John C. Bundy regaled the readers of the *R. P. Journal* in the issue of the 25th. We find no language that will express our contempt for the miscreants who, in the name of "respect for public and private morality and detestation of licentiousness," would so outrage public forbearance as Col. Bundy and Mr. Abbott have done by their conduct in this affair. We can only say of them they are fit associates, and if they are the representatives of Liberalism (?) the sooner that journalistic monstrosity is buried out of sight the better it will be for them.

But what we want especially to call the attention of our readers to is this claim on the part of Mr. Abbott, that Col. Bundy's paper is not a spiritual journal but one "of two liberal journals" of the class to which the *Index* belongs. In view of the claim of Hudson Tuttle, elsewhere criticised, that Spiritualism is allied to Liberalism, we may readily see that that claim of Mr. Abbott was not made without a common understanding between these three Liberalist friends of Spiritualism. Every body knows what an earnest friend of Spiritualism Francis E. Abbott is, and they may therefore correctly judge that any just friend of Spiritualism Col. Bundy and Mr. Tuttle are. The Jesuit trinity used to be the *Journal*, of Chicago; the *Herald* of Boston and the *Times* of Philadelphia. The Liberalist trinity are the *R. P. Journal*, the *Seymour Times* and the *Index*. What business has the *Journal* to claim to be a spiritual paper at all? Best assured gentlemen, editors, there is no alliance between Spiritualism and Liberalism and there will be none. Spiritualism is waging alike an uncompromising war against Jesuitism and Materialism. It asks no favors of either and will tolerate no overtures of peace. Its mission is the establishment of truth wherever there is a human intelligence to receive it; and it will be neither diverted or obstructed in its onward career. You had better accept this fact and cease your petty attempts to hold it back. To Jesuitism and Liberalism Col. Bundy and his paper belong—not to Spiritualism. Spiritualists drop him.

The Martyr Spirit.

The analogy between the first and second coming of the Christ spirit, between primitive Christianity and Modern Spiritualism is shown, as in their doctrines, their miracles and their spiritual gifts, so also in the number of their respective martyrs. The great truth for which the early Christians were ready to die was the fact of the resurrection of our Lord. Despite the criticisms of Strauss, Baur and J. E. Newman (the supposed author of *Supernatural Religion*, that recent work which has produced such a powerful effect on the thinking portion of the English public) there still remains the fact of the rise and progress of the Christian Church. How are we to account for it? The ridicule of Horace, Lucian, Celsus and even of the common people (as we see in that caricature of the second century recently discovered at Rome, where a man with an ass's head is figured on a cross, to whom another man kisses his hand in worship, with the legend "Athenians worship God") must have been almost as hard to bear as the popular scorn-to-day of the believers in Spiritualism. Nothing, indeed, could have stood up against it but a well-grounded conviction of the truth of Christianity. This truth rests primarily on the resurrection of Christ. "If Christ be not

risen, then is our preaching vain and your faith is also vain." The conviction that a dead man had indeed come to life was a matter of passionate and enthusiastic belief in the early church. It could not start itself. On what then did it rest? Strauss states the logical dilemma of our Lord: "Either Jesus did not die, or he did not rise again;" and truly, if by a resurrection of the dead is meant a rising again of that body which was laid in the tomb, this alternative is one from which there is no escape. A man really dead never did rise, and never will any more, than a seventeen-year locust after its skin has split down the back and the insect has emerged and dried its wings will ever resume its shell. That would be a miracle, a contradiction of the laws of Nature, a return of the child to its mother's womb, and here the Spiritualists and the man of science are at one.

How then, did it happen, as St. Paul testifies, that our Lord was seen of five hundred brethren at once? Here the analogy of his second coming explains the difficulty and reconciles Science and Religion. If we conceive that Jesus availed himself of that law of nature—little understood as yet, but demonstrably true—by which a spirit can, under favorable circumstances, reclothe itself temporarily in mortal form, or as we say materialize, the whole difficulty is solved. He so appeared at Emmaus and dematerialized or vanished, after breaking bread with his disciples. He so appeared to the apostles in a room which was closed for the Jews, as so many of our seance rooms have been closed for fear of the Philistines. And in both cases, we may remark in passing, the drawing of the veil of Isis was right, for holy things ought to be concealed from the profane, as the Jews when they pray, envelope their heads in the mantle called the "Thallith." The astounding phenomenon of materialization once seen under test conditions, leaves an impression on the human mind which nothing can efface, and hence the boldness with which the apostles preached what they called the resurrection of the dead and for the faith of which so many of the early Christians were ready to suffer ridicule, persecution and death itself. Paley's argument is true enough; the courage of the martyrs of the first centuries does go far to prove that Jesus really rose from the dead.

Now, in this sceptical age the witnesses of the facts of Spiritualism, if they would renew the faith in the resurrection, that is to say in the immortality of the soul, ought in their turn to be ready to testify to their religion by self-sacrifice, poverty and resignation under calumny, contempt, abandonment of friends and often under the most undesired and cruel persecutions. Do they not do so? What is the life of an outspoken Spiritualist and, above all, of a medium for materialization, but a prolonged martyrdom? Look at the devilish persecution of poor helpless sensitives! In an age a little less enlightened and in a country a little less free, they would have been burnt to death, as indeed the mediums called witches were burnt some two hundred years ago in New England. Talk of the Inquisition! Our mediums have been and are exposed to-day to fires in reality quite as cruel as those of Smithfield, and some of them have actually been burnt to death, but they show a fortitude, a fidelity to truth in face of persecution only found both from earth and spirit life, which would have done credit to St. Stephen himself.

They are the scape-goats of progress. Their bodies serve as fascines to fill up the ditch which separates the past from the future. The damned have worked for the Saints, and some day these reproaches, so long despised or ignored, will be looked upon by the world as the confessions for the most important truth ever revealed to man. Take courage, then, ye sorely tried ones who stand in the forefront of the battle against bigotry and error. The blood of the martyrs is the seed of the church, and nothing short of the sacrifice on the cross assured the triumphs of Christianity. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

Hudson Tuttle Commends the Disgusting Filth of the "Religio-Philosophical Journal."

In order that our readers may know the kind of Spiritualist that Mr. Hudson Tuttle, the author of the "Ethics of Spiritualism," has been and is to-day, we invite their attention to the following specimen of the ethics which he practices. It is a letter addressed to the public over his own signature and published as leaded matter on the editorial page of the *Journal* of Nov. 1st. It is headed "The Last Fraud." It is certainly a most appropriate heading, as we will show before we close. Mr. Tuttle writes:

"The last great crowning fraud has been exposed and if this *Journal* seeks for an equal it will fail to find another. With sorrow and pity, let us regard the would-be martyr, but not overlook and forget the necessities of eternal justice, for he forgot himself and the rights of others; if he lost sight of the responsibilities which were his as a representative of reform, and sold the welfare and honor of a great cause for a selfish prospect, he must have been disgraced. The individual is nothing to us. I regret the necessity of the actual cautery, the burnings out of the cancer by the knife, yet if the cancer exists and is eating into vital parts, it is the duty of the whole body, the swifter it is destroyed the better, and soft words and honeyed phrases will not answer. The strong hand of unflinching justice is best for the cause, and although seemingly merciless, best for the erring individual. I am glad you do not stop to waste a maudlin sentimentality where it would only harm, and that you at once cut to the root.

Hudson Tuttle.

Berlin Heights, Ohio, Oct. 24.

Well might Mr. Tuttle denounce that illogical and glaringly deceitful manifestation of hollow cant and heartless hypocrisy, *The Latest Fraud*—the last great crowning fraud. It is deserving of no other designation. It is as repulsive with stupidity as it is with hypocrisy. We emphatically deny that a Woodhull ever "dragged Spiritualism to the very dust." Spiritualism has never been "dragged down in the dust," and never will be, by anything that mortal iniquity can accomplish. The

man who asserts that it has been, or can be, is not a friend of truth as it is embodied in the teachings of Spiritualism. It is not the man who is constantly prating about his moral superiority and perfect purity who is either moral or pure. Unless Mr. Tuttle is greatly misrepresented, he has been the adviser and editorial mainstay of the *R. P. Journal* ever since it passed under the control of that editorial abortion, Col. John C. Bundy. If that is the fact, as we are credibly informed it is, Mr. Hudson Tuttle has been playing the part of a skulking traitor to the cause of Spiritualism. It would have been well for him to have continued to conceal his intimate editorial relations with Col. Bundy. In view of the letter we are criticizing, this will be impossible, and Hudson Tuttle will have to share the ignominy and shame that has been fastened upon his editorial tool, Col. Bundy. Indeed, in view of that zealous approval of one of the vilest journalistic acts that was ever perpetrated under the hypocritical pretense of upholding morality, it seems unreasonable to doubt but that Hudson Tuttle prepared the mess of disgusting scandal that has filled the columns of the *Journal* for the past month. This *pink of Tuttlean ethics* is the most disgusting weed that ever encumbered the field of morality, and we propose to so thoroughly uproot it that it will no longer give offence.

Mr. Hudson Tuttle could find a better excuse for the publication of that labored mass of disgusting scandal, than to admit that it was too disgusting to injure. On that point we decidedly differ with the Founder of Tuttlean ethics. It has been a reproach to journalism, the stain of which can only be wiped out by a general public condemnation of these publishers of the most disgusting obscenity. Anthony Comstock, where are you? Young Men's Christian Association are you asleep that you supinely witness this violation of the law against the circulation of obscene matter through the mails? D. M. Bennett, a prisoner cell for having mailed a single copy of a book which many of the best and purest minds regard as moral and instructive. Col. John C. Bundy has been scattering broadcast through the land, in the columns of the *R. P. Journal*, a mass of obscene filth that his friend and adviser, Hudson Tuttle, characterizes as "too disgusting to injure." We are, as we have all along said, in favor of the law making it a penal offence to mail obscene and immoral matter, and were we where we could make a complaint against our contemporary we would seek to enforce that law against him; for a greater violation of a good and righteous law we never knew than was the mailing of the *Journal* containing the scandal and obscenity in question.

Mr. Tuttle says: "Spiritualism is not responsible for this man" (Mr. Bennett). That is very true, Mr. Tuttle. What then, we would ask, have Col. John C. Bundy, the editor of a professedly spiritual paper and yourself, the professed friend of Spiritualism, to do with "this man," or his private affairs? That is what the public want to know—that is what we want to know; unless it is their purpose to endeavor to load Spiritualism with odious matters they are forced to admit Spiritualism has nothing to do with. Spiritualism has been compelled too long to bear the load of hypocrisy which Bundyism and Tuttleism has saddled upon it. These incubuses must be removed and placed where they properly belong, among the wrecks and rubbish of defunct journalism.

Mr. Tuttle, with his natural penchant for indirection, resorts to the far-fetched excuse for the disgraceful and illegal conduct of Col. Bundy in this affair and says, "As I (Spiritualism) am allied to Liberalism, the latter can never mean to say that the Almighty—blessed be He!—was a tailor and made coats of skins and clothed Adam and Eve. The inner meaning was far different, and is explained by that dogma of the Kabbalists which says that the sin of Adam was the fall from the Sephiroth tree," or in modern language, that the soul is an emanation from the eternal. In order to have a personal and independent existence, man has to detach himself from God. This occurs at his birth. A child who comes into the world is a spirit who separates himself from the bosom of God to come and taste of the fruit of the tree of knowledge of good and evil, and to enjoy his liberty. This is why God gives him a coat of flesh. He is condemned to death by his very birth, which is his sin; but by this sin, which gains him freedom, he is able to obey God and to redeem him and becomes the conqueror of the true life, which cannot exist without freedom. In this sense it is true enough that

"In Adam's fall
We sinned all."

We do not propose to discuss, at this time, whether this sublime philosophy, so ingeniously concealed under the allegory of the Fall of Man is true or false. Enough that we indicate by a single example the method of oriental teaching, by which the reader may see and not perceive, and the hearer may hear and not understand.

This method is no more confined to the Old Testament, but it is equally characteristic of the Gospels and the Apocalypse, and it is the inability to grasp the esoteric meaning of those books which causes all the difficulty in their interpretation. For instance science says and says truly, that "a dead man was never restored to life, and therefore your story of the resurrection of Lazarus is a lie." Not so, says the holder of the key. Lazarus was not one man, he was man in general, the great human leper, the sick man of the earth, who, at the coming of our Lord had been dead four days, that is to say four thousand years for the God, says the scripture elsewhere, one thousand years are as one day. He is already corrupt, he stinketh, this human race governed by the Emperor at Caperna. Savior of the world, you have come too late! If thou hadst been here, Lazarus had not died. Jesus did not answer, but we wept; and they said, "See how he loved him!" Then he made them take away the stone, he called the dead to life, and the corpse arose, still bound by its grave clothes. Such were the beginnings of Christianity. "Loose him," said the Savior, "and let him go." In these words we may read its accomplishment and its end. This is not the story of a man. It is the prophetic legend of the world, it is the fulfillment and explanation of Ezekiel's vision of the dry bones. Here we take a full breath of the heavenly air. We weep with Jesus; we tremble and we raise ourselves with Lazarus; we stretch to the sky the hands which are still bound. Lazarus means the spiritually dead, it means the victims of the Inquisition, the slaves of America, the oppressed of Ireland, the martyrs of Poland. Speak, Lord, O speak, and give the word to loose the dead, to let them go! This interpretation is sanctioned not only by the Gospels, but by the early fathers of the Church, to whom the key had been handed down, and who did not lose it till after the time of Constantine, when darkness overspread the world; and to him, then who enters into its profound symbolism, the miserable explanation offered by Böhmer of the resurrection of Lazarus inspires only pity and disgust.

We repeat that Spiritualism does not fear the Bible any more than it does Science, for it not only penetrates its secret, which is its only meaning, but it finds the scripture permeated by heresies of spiritual appearances and spiritual gifts, such as those with which the modern investigator is familiar.

The Literature of Spiritualism.

"A single evil book may do more harm than an invading army." Such is the language of bigotry and superstition, but such is not the thought of the free and courageous soul. His instinct tells him that error is powerless for evil so long as reason is left free to combat it. The divine plan involves war and contention, and progress is only another name for the survival of the fittest. This great discovery of Darwin is equally a truth in the world of mind as in the world of matter. It was not unknown even to ancient thinkers, but it was foreshadowed in the apocryphal gospel of the Infancy; for such is the interior meaning of the narrative in which we are told that "when the Lord Jesus was seven years of age, he was on a certain day with other boys his companions about the same age, who, when they were at play, made clay into several shapes, namely asses, oxen, birds and other figures, each boasting of his work and endeavoring to excel the rest. Then the Lord Jesus said to the boys, I will command those figures to move; and when he commanded them to move, they moved; and when he commanded them to return they returned. He had also made the figures of birds and sparrows, which, when he commanded to fly, did fly, and when he commanded to

stand still, did stand still; and, if he gave them meat and drink, they did eat and drink." This means to say that men frame various theories of philosophy and religion; but only those fashioned by the living hand have life. Believing then as we do, that the second coming of our Lord has taken place, although He is still as it were a child, we are perfectly willing to place the facts and theories of Spiritualism alongside of those of any other religion and see which will walk. The church of the future, which is Spiritualism, makes no favors from the state, it does not seek to mould education, but to develop the soul, satisfied that Truth will overcome error, if it only has a fair field and no favor.

Falsehood hates the light, but Truth rejoices in it. Hence Spiritualists ask nothing better than that their living facts and theories should be examined by the thinking public, and the more critically the better. No man is justified in pronouncing upon the claims of the New Dispensation, until he has personally studied the phenomena or at least has mastered, to some extent, the literature of the subject. How extensive that literature is, is little known outside the Spiritualistic ranks, and it is with a view of aiding the researches of those who desire to form a correct opinion on the claims of Spiritualism, that we venture to point out a few of the more important books which bear upon it.

In the first place, the Bible, studied with an enlightened understanding of its oriental style and method, remains at the head of the literature of the New Dispensation as it did of the Old. Spiritualism comes not to destroy but to fulfil. The Roman church, with its usual obscurantism, withholds the Bible from the laity, and while some perhaps of the divines of that church hold the key to the mystical meaning of Genesis, the Gospels and the Apocalypse, they studiously conceal it from the people. Even in Württemberg which has no exclusive establishment of religion, such was the influence of the clergy that when Strauss exposed the mythical meaning of the Gospels in his *Leben Jesu* he was deprived of his position as *Repetent* in the theological seminary at Tübingen. It is, however, to the eternal honor of the orthodox Neander that when the Prussian ministry of public worship asked his advice whether to suppress the latter book, he replied that while it contained views which left no basis for historical Christianity, yet it was written with scientific earnestness and ought to be met and answered only in the forum of science. It is these sentiments that have made German matters they are forced to know that the truth is mighty and will prevail, and they are aware that, like love, it laughs at locksmen. The time has come when the priesthood can no longer fetter the human mind, and when by historical criticism the Bible has been demonstrated to be a human production, though by far the most important ever written. It is, we now know, by a process of natural selection that the canonical books have survived, though the study of the Apocryphal books, and especially those of the Apocryphal New Testament, is important to the understanding of the Bible.

Our readers may be glad to know that the light of the maxim that the letter killeth, but the spirit giveth life. The Hebrew writers, for example, knew no more than we do, indeed rather less, of the actual facts of the creation of the world and the introduction of man upon this planet, but they had their own theories on the subject, which for fear of the people, they veiled in kabbalistic imagery. They held one language for the initiate and another for the vulgar, and like our Lord, what they taught in parables, the Kabbalists privately explained to the initiated. For instance, they never meant to say that the Almighty—blessed be He!—was a tailor and made coats of skins and clothed Adam and Eve. The inner meaning was far different, and is explained by that dogma of the Kabbalists which says that the sin of Adam was the fall from the Sephiroth tree," or in modern language, that the soul is an emanation from the eternal. In order to have a personal and independent existence, man has to detach himself from God. This occurs at his birth. A child who comes into the world is a spirit who separates himself from the bosom of God to come and taste of the fruit of the tree of knowledge of good and evil, and to enjoy his liberty. This is why God gives him a coat of flesh. He is condemned to death by his very birth, which is his sin; but by this sin, which gains him freedom, he is able to obey God and to redeem him and becomes the conqueror of the true life, which cannot exist without freedom. In this sense it is true enough that

"In Adam's fall
We sinned all."

We do not propose to discuss, at this time, whether this sublime philosophy, so ingeniously concealed under the allegory of the Fall of Man is true or false. Enough that we indicate by a single example the method of oriental teaching, by which the reader may see and not perceive, and the hearer may hear and not understand.

This method is no more confined to the Old Testament, but it is equally characteristic of the Gospels and the Apocalypse, and it is the inability to grasp the esoteric meaning of those books which causes all the difficulty in their interpretation. For instance science says and says truly, that "a dead man was never restored to life, and therefore your story of the resurrection of Lazarus is a lie." Not so, says the holder of the key. Lazarus was not one man, he was man in general, the great human leper, the sick man of the earth, who, at the coming of our Lord had been dead four days, that is to say four thousand years for the God, says the scripture elsewhere, one thousand years are as one day. He is already corrupt, he stinketh, this human race governed by the Emperor at Caperna. Savior of the world, you have come too late! If thou hadst been here, Lazarus had not died. Jesus did not answer, but we wept; and they said, "See how he loved him!" Then he made them take away the stone, he called the dead to life, and the corpse arose, still bound by its grave clothes. Such were the beginnings of Christianity. "Loose him," said the Savior, "and let him go." In these words we may read its accomplishment and its end. This is not the story of a man. It is the prophetic legend of the world, it is the fulfillment and explanation of Ezekiel's vision of the dry bones. Here we take a full breath of the heavenly air. We weep with Jesus; we tremble and we raise ourselves with Lazarus; we stretch to the sky the hands which are still bound. Lazarus means the spiritually dead, it means the victims of the Inquisition, the slaves of America, the oppressed of Ireland, the martyrs of Poland. Speak, Lord, O speak, and give the word to loose the dead, to let them go! This interpretation is sanctioned not only by the Gospels, but by the early fathers of the Church, to whom the key had been handed down, and who did not lose it till after the time of Constantine, when darkness overspread the world; and to him, then who enters into its profound symbolism, the miserable explanation offered by Böhmer of the resurrection of Lazarus inspires only pity and disgust.

We repeat that Spiritualism does not fear the Bible any more than it does Science, for it not only penetrates its secret, which is its only meaning, but it finds the scripture permeated by heresies of spiritual appearances and spiritual gifts, such as those with which the modern investigator is familiar.

Editorial Briefs.

READ Premium advertisement on the third page.
READ "Dr. J. V. Mansfield's Offer" on second page.

THE Co-operative Spiritualists, meet next Sunday, at No. 240 South Fifth street, Philadelphia.

MRS. ELIZABETH L. WATSON of Tusculum, Pa., occupies the rostrum of the First Association of Spiritualists of Philadelphia this month.

MIND AND MATTER can be found on sale every Saturday morning on the counter of Messrs. Colby & Rich, at the Banner of Light office, Boston, Mass.

PARKER Memorial Hall lectures on Salvation, Prayer, The Methods of Spirit Influences, and The Nature of Death. By J. M. Peebles, M. D. Price 25 cents, and for sale at this office.

J. J. O'SULLIVAN, Esq., well known in spiritual circles, has visited our office several times this week. He is a cultured gentleman and an ardent supporter of physical manifestations.

PHOTOGRAPHS of Thomas Paine's monument, erected over his grave by subscriptions from his neighbors, to show their kind regard for him, can be had by sending 10 cents to this office.

THE DEVELOPING CIRCLE, conducted by Mr. Jas. A. Bliss, held at our office last Tuesday evening, was crowded by seekers after that "pearl of great price"—mediumship. It will be continued during the entire winter season, every Tuesday evening.

The revival of the business interests of the country is being felt by MIND AND MATTER. Subscribers are daily increasing, and are pouring daily into the office, showing that the friends of Spiritualism are appreciating our labors in a most substantial manner.

Mrs. L. A. Pasco, the well-known active worker and medium, of Hartford, Conn., has been dangerously sick for the past two weeks and is reported to be still in a critical condition. A correspondent informs us that the last hours of her life were of a most peaceful and untroubled nature.

Mrs. G. B. Bliss held a private seance, on last Saturday evening, for a party of ladies and gentlemen at the residence of Col. S. P. Case, of this city. The manifestations were of a remarkable character, and all were satisfied with the absolute truthness of the tests given by the band of guides, who control at those seances.

The next quarterly meeting of the Spiritualists of Western New York will be held in Temperance Hall, at Lockport, N. Y., on Saturday and Sunday, December 13th and 14th. Mrs. E. Watson and others are expected to address the meeting. As is their custom, they extend an invitation to all to come and learn of the spiritual philosophy.

We are indebted to Ebenezer Haskell, Esq., of No. 711 Sanson street, for the electrotype plate of the cut of the likeness of Thomas Paine. Mr. Haskell is an ardent admirer of Thomas Paine's writings, and had this steel plate engraving copied at his own expense from the oil painting of Thomas Paine, which was executed by Romney, and is now deposited in Independence Hall on Chestnut street, this city.

DR. H. MANSFIELD has been severely taxed to answer all the letters that have been sent through this office to him, in accordance with his most liberal offer. Notwithstanding this, he writes us to send the letters along. They will be promptly written to through him. Investigators of Spiritualism, who know of Dr. Mansfield's generous proposition, and do not avail themselves of it, will have reason to regret it.

The Association of Co-operative Spiritualists, of this city, is, under the efficient management of its officers, in a flourishing condition; their meetings are largely attended, not only by Spiritualists, but by investigators. Extensive preparations are being made for the coming winter. The society will soon occupy their new hall and then first-class lecturers will be secured by them. This society bids fair to become a very extended organization.

ILLUMINATED SPIRIT MANIFESTATIONS.—Mediumship honored and Spiritualism vindicated. Triumphant manifestations at HENRY C. GORDON'S CIRCLE, on Tuesday evening, Nov. 4th, 1870. CARME MILLER'S SPIRIT MESSAGE through JAS. A. Bliss, by Chas. R. Miller, of East New York, will appear in the next issue of MIND AND MATTER. All persons interested in the progress of spiritual manifestations should not fail to read this most interesting article from the pen of this valued correspondent.

SELF-CONTRADICTIONS OF THE BIBLE is the title of a 50-page pamphlet, which contains "144 propositions, theological, moral, historical and speculative, each proved affirmatively and negatively by quotations from Scripture, without comment, embodying the most palpable and striking self-contradictions of the so-called inspired Word of God." The demand for this little work has been very large. Remember, this book contains no comments, but is copied from the Bible itself. It can be obtained by sending to this office. Price, 25 cents.

We desire on the 20th of November, to send out a very large edition of MIND AND MATTER to persons interested in Spiritualism, who have never seen the paper. Our readers can assist us very much in this work by forwarding to us, before that time, the name and address of all persons of their acquaintance who they think would appreciate a specimen copy. We have already sent out many thousands to the names that we have, but we desire to swell the number. Who will co-operate with us in the way suggested to advance the cause of Spiritualism? The prompt and efficient responses which in the past have been made to our special applications for similar co-operation lead us to hope that a grand gain for the cause can be made in this way.

J. Wm. Van Namee, M. D., Announcement.

190 Third Ave., New York, Nov. 10th, 1870.

To the Editor of Mind and Matter.
Will you please announce to your readers that I am making active preparations for my Western trip, and desire to complete them as soon as possible. I would like to hear from all in any part of the West who desire me to stop with them in my way for the advancement of the cause. I lecture upon the subject of Spiritualism, and I am ready to hold circles, give sittings and medical examinations and treatment, am ready to go any where, where a laborer for our cause is needed.

Yours truly,

J. WM. VAN NAMEE, M. D.

Condemned by a Patron.

Dear Sir—Please find enclosed 50 cents for which send me MIND AND MATTER commencing with the copy containing Dr. Penece's article of denunciation. Think after trial will continue to take it. I would like to hear from all in any part of the West who desire me to stop with them in my way for the advancement of the cause. I lecture upon the subject of Spiritualism, and I am ready to hold circles, give sittings and medical examinations and treatment, am ready to go any where, where a laborer for our cause is needed.

Yours truly,

JOHN L. BINKLEY.

Box 46, Tampa, Hillsborough Co., Florida.

October 27, 1870.

BORDENTOWN, Nov. 11th, 1870.

Editor Mind and Matter.

Sir:—Madam M. J. Phillips requested me to write to you and inform you of a wonderful cure she has performed upon me, and I feel it my duty to do so. I suffered for ten months with dropsy and I had a tumor which was troubling me very much. I had doctored with good physicians and they did me no good. I was getting worse all the time until I was almost dead. I then read of the *Religio-Philosophical Journal* and I am now cured of both and I am well, believing her capable of curing any disease that can be cured. I recommend her to all that are afflicted. I am now two months since I was cured and I have enjoyed good health ever since. Any one wishing any further information can call on me and I will explain all to them.

Mrs. LOUISE DEAN.

No. 75 West Street.

Spiritualism in Japan.

In A. B. Mitford's "Tales of Old Japan," (Macmillan, 1871), are many short stories that are the exact counterparts of those current in Christendom, for instance:—A father of a family is thrown into prison for gambling. After being confined some time, he receives home one night a pale and aged, after receiving congratulations, he tells the friends assembled that he is permitted to leave the prison that evening by the fallow, for he has been returned to them the next day publicly—when the time arrives, they are summoned to remove his corpse to be buried the night before and it was ascertained that he had appeared in the stories of Mitford are referred to by Inman in his "Ancient Fables," and their similarity to Christian narratives pointed out as if that fact makes against their truth, whereas the argument is the other way.

